1:Murphy and Quain E-4,5 (1938) 1955
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Visits might be made to obtain a bride, engage in trade, participate in some intertribal ceremony, or for a combination of any of these reasons. Most visits were ostensibly of a purely social nature, but they were also used to frighten and impress. Stealing was frequent, especially when the host tribe, like the Trumaí, was weak. The Trumaí rarely protested against thefts while the visitors were still in the village, although they vehemently expressed their indignation later. Such discretion was due more to fear than etiquette.

The inferior position of the Trumaí was most evident when visitors were in the village. The Kamayurá, especially, treated the Trumaí with arrogance and contempt. At times they would enter the Trumaí village without having built the customary warning fire. The Trumaí, on the other hand, did everything possible to please their visitors and prove their generosity and good will toward them. Quain was berated by the Trumaí chief for being too niggardly toward the Kamayurá, and he found that greater respect was accorded to the Kamayurá chief than to either himself or the Trumaí chief. The Kamayurá felt slighted that Quain had not visited them instead of the contemptible Trumaí, and, when Quain went to meet the visiting Kamayurá chief, the latter turned away with an air of bored indifference.

The Kamayurá chief was immediately given a stool to sit on and was plied with cigarettes. When he threw one away after a few puffs, he was promptly given another. Deference was also paid to ordinary Kamayurá, although to a lesser degree. Once when such a member came to the Trumaí village alone, the man who received him rushed to Quain's house to borrow a chair in order to reach some tobacco which had been placed on a high shelf. He was in a great hurry, for it would not be good to keep his guest waiting.

This behavior stands in sharp contrast to a visit to the Kamayurá village made by Quain and a party of Trumaí. The chief delegated their reception to his brother. No special attention was paid to them, although the villagers were active and industrious in an apparent effort to impress. The Trumaí were not even asked to sit on the log in the village center.

Due to the extensive intertribal relations, command of a language besides one's own is common in the area generally. But since Trumaí is an independent tongue and the number of Trumaí small, it is probable that multilingual people were more frequent among them than in other tribes. Their "second" language was usually Kamayurá, but few outsiders spoke Trumaí, although more understood it. When Kamayurá came to visit, conversation was ordinarily in their tongue. Of the three foreign women in the Trumaí village, only the Suyá woman could speak even a broken Trumaí. Since the Suyá had no peaceful relations with the tribes of the headwaters, the Gé language was not widely known there. The other two foreign women merely understood Trumaí.

1:Murphy and Quain E-4,5 (1938) 1955
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APPENDIX

Buell Quain, in a letter to the late Dr. Ruth Benedict written from Brazil on December 21, 1938, summarized several aspects of Trumaí culture which have a direct and immediate bearing on their decline. Following are excerpts of ethnological interest from this letter, which was discovered after this monograph was completed:

"They are a dying culture. Each generation improves its imitation of Kamayurá culture. Everyone in the village knows a few Kamayurá words. Almost all the songs in the manioc fertility ceremony are Kamayurá. Half the people in the village can carry on a conversation in Kamayurá with ease. One household (there are four) uses Kamayurá in preference to Trumaí. The mother of the house owner speaks no Trumaí; she is a Kamayurá woman who has lived with the Trumaí for about twenty-five years. The child of the household, a ten year old girl, confuses Kamayurá kinship terms with Trumaí in classifying the village. All Trumaí women between twenty and forty have been captive wives among the Kamayurá (which puts the Trumaí men in a peculiar position which they fully but fruitlessly resent) .... They have lots of disorganized leisure. They are sleepy (in part because of insects and fear throughout the night). They are ready to imitate not only the Kamayurá, but me, in petty daily habits. No outsider speaks Trumaí.

"There is nobody among them who volunteers information of ethnological value. For three months I dug for structure and got very little... Dullness cannot be attributed to the climate.

"The village is small .... Each of the four households — now five because of a recent split — are organized, or perhaps disorganized, according to different sociological principals. Three of the seventeen women are of foreign birth; one is Kamayurá, one is Mehinaku, and one is Suyá. The first two speak no Trumaí. A fourth woman with ringworm and two sick children is said to be Yaulapití, but she is well set in Trumaí culture. Nobody claims her as a relative (in part because of aversion toward her ringworm); hence she is used as a prostitute by every man in the village — she is the village joke. Among the men, I have found remarkably uniform responses to various 'tests'. (I said 'Draw a picture of a woman and a man.' Every man but one drew the woman first and oriented her in a distinctive way on the paper. The women showed no such regularity. One Kamayurá man tested also lacked this stereotyped response.)